



Augustissimi CAROLI
Gratia ANGLIÆ
FRANCIÆ ET



Secundi Dei
SCOTIÆ
HIBERNIÆ REGIS
Effigies



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A
S E R M O N

Preach'd before His
M A J E S T Y

A T
VWhite-Hall.

May 29th. 1668.

BY
D. H. K I L L I G R E W

*Master of the SAVOY, and Almoner
to his Royal Highness the D U K E of
T O R K E.*

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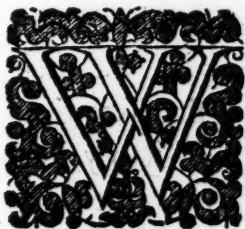


A
S E R M O N

Preach'd before His

M A J E S T Y.

May 29th. 1668.



WISDOME does not
only do her works well,
but perceives that shee
does so, delights in their
Beauty, exults in re-
membrance of the ma-
ster'd difficulty, and triumphs ore the con-
quer'd Opposition: Thus God stood-off, as
twere

'twere, from his great worke of the Creation when he had finish'd it, applauded, and bles'd it; prided himself, as I may say, in his noble performance; in that he had brought light out of darkness, Order out of *Chaos*, a World out of nothing. In the like manner, when he had here compos'd the *Distractions* and *Confusions* both in the Church and State of *Israel*, by establishing *David* literally, and *Christ* mystically, on the Throne of the Kingdome, he glorys in having brought about his great Designe; laughs at the fruitless Opposition of his Adversariys at home and abroad, of the *Philistins*, the *Moabites*, the *Ammonites*, the *Damascens*, the *Amalekites*, of the King of *Zoba*, and of all the turbulent and ambitious spirits of the house of *Saul*: delights to recount their Might, and their Machinations, the more to signalize their Overthrow, and to make his Victory illustrious. For after all their rage, their malice, their Councells, their combinations, their seeming successes against him, the Issue was this. *Yet have I set my King upon my holy hill of Sion.* We

We may observe in the words these
three things.

1. The Person establisht, *My King*,
(i.e.) *David* literally so called, and
Christ Mystically.

2. His Establishment, *I have set my
King upon my holy hill of Sion.*

3. Gods Glorifying in the fact, that
he had done it with such a *Non obstante*,
notwithstanding such Opposition and
Contradiction. *Yet have I set my
King---*

1. The Person establisht, *My King*, Gods
King. Not only holy Scripture, but the
writings of Heathens declare Kings to be sa-
cred persons, descended more immediately
from the Gods, and more particularly de-
pending on them. *Kings* are from *Jupiter*,
says *Callimachus*, and nothing ever descend-
ed more sacred from him. And *Theocri-
tus*, Kings are the special Care of the Gods..
And this *Epithete's* affected by *Homer*, Δι

φίλοι Βασιλεῖς, God-lov'd Kings. Indeed
 all Kings in general are Gods, derive their
 Authority from him, governe by his Per-
 mission and Providence, as himselfe testi-
 fies, *By me Kings Reign.* But then he
 delights in a more especiall manner to stile
 Good Kings, *his*; to appropriate their
 Persons, and own their Causes, to interpret
 all things done to them, as done to him-
 selfe, as at Verse 2. *Why do the Rulers take
 counsell together against the Lord, and against
 his Anoynted?* Conspiracys against the
 King, are reckoned Conspiracys against
 God; the resisting his Anoynted, the re-
 sisting himself. And thus, if it be a Glo-
 rious thing to be a King, 'tis a Blessed to
 be a *Good King*: for as splendor attends
 Majesty and Greatnesse; protection, and
 safety, and felicity, and the love of Heaven
 attend *Righteousnesse*. But let us see why
David is here more particularly call'd
Gods King then others.

The First Reason we may say was, be-
 cause he was a King of *Gods Making*, be-
 cause

cause he brought him to the Throne, having no Tide by Birth to it, *2 Cautis ovium tuli te*, I called him from the *Sheep-hook* to the *Scepter*. And as these Persons which are of our Election, preferring, or favouring, we call Ours; this is my *Schollar*, my *Souldier*, my *Officer*, because he was of my nomination, my choosing, my advancing: so *David* was called *Gods King*, because he was of his choosing and advancing; his Right to the Crown, was his immediate nomination; he had no other Interest in the Royalty, but the Interest he had in Gods favour; and if he had not been *Gods King*, he had not been *King of Israel*.

2. *David* was call'd *Gods King* more particularly, by reason of his many Deliverances of him; he preserv'd him, from the time of his first anoynting by *Samuel*, from the jealousy of *Saul*, and the malice of *Sauls* house; conducted him through all the potent and perillous Oppositions of the Heathen, as I shew'd, and left him not till he had set him on his holy Hill of *Sion*.

(i.e.) establish't him peaceably and Gloriously on the United Throne of *Israel* and *Judah*. And for this reason *David* is not only call'd *Gods King* in my Text, but in the following Verse, *his Sonne, Thou art my Son, this day have I begotten thee*. The day of his Redemption and Promotion, being counted the day of his Creation. And the same words are apply'd to Christ in the like manner after his Resurrection, *Thou art my Son, this day have I begotten thee*. The day of his deliverance from death and the Grave, is call'd the day of his Nativity or Generation; the day in which God exalted him, and Invested him with Power, the day in which he begot him.

3. *David* was call'd *Gods King* more particularly, because he was a King of his likeing, as 'tis said, *After his own heart*. And in this sense also men say a thing is theirs, when they approve it, and are pleased with it above things of the like kind. *Horace* is my Poet, *Tully* is my Oratour, *Tacitus* is my Historian, because these hit my fancy and
Genius.

Genius. In the Books of the Kings of *Israel* and *Judah*, and the Chronicles of their Acts, there's registred a long Catalogue of them ; but though they were all Kings of Gods people, they were not all *Gods Kings*, in this last sense, *Kings of his liking* : he did not boast of many of them, or own their proceedings, but of those only which executed Justice and Judgement, destroyed Idolatry, and restored the true Worship ; the others though they wore the Crown, they wore not the Praise of being Kings of Gods liking ; they were of the *royal Unction*, but not of this divine Relation. And just after this manner *Christ* esteemed his Kindred, not she that bare him, was his Mother ; nor those that descended of the same stock, were of his *Alliance* ; but *they that heard his sayings, and did them, were his Mother, his Sisters, and his Bretheren*. 'Tis not he that bears the Diadem and the Scepter, not he that is of the Race of Kings, that is anoynted by the Prophet, choosed for the people, praised by the hired Historian, that

is *Gods King* but he that does that which is Righteous in his sight: the others may boast their Title *from* God, but they can boast no title *to* him, to his Approbation and liking, and consequently not to his Protection and Blessing. In the *Hebrew* Dialect, things that excell in Greatness or Height above others, are entitl'd to God, tall Ceders are thus stil'd *Cedars of God*, high Mountain, *Mountain of God*; great river, *River of God*, &c. And Kings that excell only in might and magnificence, are but entitl'd to God as *Trees* and *Mountains*, and we may say unto them, as the *Psalmist* does to the high hills, *Why leap ye so ye high hills?* that is, why do ye insult, or lift up your proud heads unto the clouds? *Sion* is *Gods hill*, where he delights to dwell, *Sion* of an humbler and lower pitch, but more pleasant and fruitfull. 'Tis not the Bulke and large Demensions of any thing that commends it to God, but the *Virtue* of it; not the King, mighty in his Hosts, goodly in the Symmetry and Proportions of his Body,

Body, but the King that's mighty in Good-
 nesse, whose Actions hold a just Symmetry
 and Proportion with Gods Laws ; 'twas
 not *Saul* higher than the People but *Da-
 vid* eminent in Piety, with whom God made
 his Covenant of mercy, and set upon his
holy Hill. Which brings me to my second
 part, The Establishment of *David*.

I have set my King upon my holy hill of Sion.
 By four Circumstances observable in the
 words, may be seen the extraordinary se-
 curity in which God placed *David* after
 all his Troubles. He set him on *Sion*, and
Sion was a Fortresse taken by *David* from
 the *Jebusites*, who had made it the chiefe
 strength and Seat of their Kingdome.
 and so, First, 'Twas a Fortification by
Art. Secondly, 'Twas a Hill, and that's
 a Fortification by *Nature* ; such as must
 be ascended, before it can be assaulted.
 Thirdly, 'Twas a *holy Hill*, and Holynesse
 is another Fortification, a *Moral* or *Spiri-
 tual*, stronger then either of the former,
 for here *God* is the watchman, and con-
 cern'd

cern'd in the Defence. And therefore Fourthly, 'Tis said *My* (i.e.) Gods holy hill of *Sion*, the place where he dwelt, and had fixt his Tabernacle; God had other places of Religious worship in the land, but *Sion* was the *Metropolis* to which the rest pay'd homage, and to which all the Tribes came up thrice every year to offer their Oblation, and so was Gods by a more excellent Title. And to storme this place was as vain an Enterprize (if God did not first forsake it, drove away by the sins of the Inhabitants) as to attempt to force *Heaven* it selfe: for he would sooner neglect the Government of the World, then forget the Place where *his Honour* dwelt. So that *David* being establisht on *Sion*, might defy all danger from the Princes his enemys abroad, or from his ill-affected Subjects at home: nay he was so farre from Fearing from any of them, that he was Formidable to them, as the last Verse of this *Psalm* shews. *Be wise now therefore, O ye Kings — Kisse the son* (i.e.) pay subjection to *David* himself

himself (for that's the first sense of the words) *least be angry, and ye perish*—

Thus we see *David*, who for so many years together, fled from place to place (as he describes his own condition) *like a Partridge upon the mountains*, fixt and establisht like a Mountain, inviron'd with a fourfold Fortification, as if he had been within the Enclosures of Heaven it self: so that with a Pious presumption he might well say, as he does, *Psal. 30. 6. I shall never be removed, thou Lord of thy goodness hast made my Hill so strong.* And let no man think much, that there was a time that he was deprest and afflicted, as many are apt to take scandal when they read or hear such things as this,

Insignem pietate virum tot adire labores.

That persons excelling in *Piety*, should excell also in *Sufferings*; for God by these wayes conducts his servants to the Noblest ends, hardens and prepares the Instruments
of

of his Glory by afflictions, as men do
those Tools which they design for the
toughest Employments, by several drench-
ings of them in astringent Water. *Prospera in*
plebem, ac vilia ingenia deveniunt, a constant
even Prosperity is the lot of mean Persons
and Spirits, the Noble and Magnanimous
are oppos'd to the *Storms* and *Outrages* of
Fortune; nor are they otherwise to be
distinguish'd from the Vulgar, then by these
Encounters. That Great Person, sayes
Seneca, that never provid *Adversity*, is like
a Champion that enters the lists without
an *Antagonist*; *Coronam habet Victoriā non*
habet. He may gain a *Crown*, but he never got
a *Victory*. In a still *calm* of affairs God also
gets no Glory, he has no Field to shew
his *Power*, his *Wisdom*, and his *Goodness* in,
he cannot frustrate the *Counsels* of the
wicked, and bring the preparations of the
Mighty to nought. 'Tis true, He governs
all things at all times, but every Act of his
Providence, is not a *Victory* over his *Ene-*
mies; and though he disposes *Crowns* and
Scepters

Scepters as he pleases ; 'tis when the wicked resists that he sayes , Yet have I set my King — And so I pass to my Third Part, Gods glorying in his establishment of David.

The Holy Ghost in this Second Psalm, sets down the Method which the Enemies of *David* used, to prevent his succeeding in the Throne, which is also the Scheme ordinarily of all Sedition and Rebellion. First, *The Heathen did rage, (i. e.)* The Neighbour Princes were jealous and angry, out of apprehension of their own Estates ; and this is commonly the ground of Troubles : For a Kings own Subjects, though they be male-content, and bear him ill-will in their hearts ; yet they often want *Courage* or *Opportunity* to execute it, till they are back't by a *Foreign Power*. But then Secondly, *The People, (i. e.)* Princes own People, begin to imagine *vain things* ; which may either mean *false things* which shall not take effect ; or *Wicked* which shall ; for in both senses *Vain* is taken in

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the Hebrew: In the Third place, *The Kings of the Earth, and the Rulers take counsell together, (i.e.)* The Neighbour Kings, and the Magistrates, and Great ones of the Realm fall into *Combinations, and Associations*. And then Fourthly, Nothing remains but *open defection*, the breach of all Covenants and Contracts, and Sedition is heard in every mans mouth, as Verse the 3. *Let us break their bonds asunder, and cast away their Cords from us: Their bonds, and their cords, (i.e.)* both of the Lord, and of his Anointed, all Obligations both Humane and Divine are Cancell'd. By *bonds*, may be understood the *softer and gentler* Tyes of Natural Love and Loyalty, which every Subject owes unto his Sovereign: by *Cords*, the stronger Obligations of *Oaths*, those Sacramental Chains that bind men like Iron Shackles and Fetters. But both these are broken, and for fear they should be again united, cast quite from them. And why was all this? as the question is deservedly ask'd at v. the 1. with wonder
and

and indignation: *Why did the Heathen rage? Why did the People imagine a vain thing? Why did they take Counsell together?* David was just to his Allies abroad, and gracious to his Subjects at home, God prosper'd him, and made him Victorious in all his Enterprizes. *Why Lord?* To answer in the words of another in a like case, *Odiorum causa acriores, quia iniquiores*, their hatred was the sharper and more implacable, because it was the unjust; *Innocence* is abhorr'd by the wicked, more than Injury and Violence; The Religion and Piety of *David* was more insupportable to his Enemies, than the Yoke of *Tyranny* and *Oppression*; and they chose rather to bear the Iron Scepter of the Nations, or of a base Usurper, than his holy and righteous Scepter. And this it was which made the Establishment of *David* so difficult, because there was no *Why*, no *Just cause* for the Aversion of his Enemies: had there been a Reason, it might have been remov'd; had there been a Wrong, there

might have been a Reparation: but *Perverseness* and *Impiety* only govern'd, and God utters himself, as if he had broke through some great Obstruction in setting *David* on the Throne. Like one that for a long time roll'd a stone against a Hill, which often return'd upon him; or Row'd against a strong Tide, which forc'd his Boat back, and when at last by many a weary stretch and Strain of his Arms has got the better, sits down, and reflects on what has pass'd, congratulates his labour, and tells himself what himself has done: Yet I have planted my Stone upon the top of the Hill; or, yet I have stemm'd this Churlish stream, and got my Boat a head of it. So God is pleas'd to speak in the Restoring of *David*, as if he had been hard put to it, and groan'd under the performance, and Glory'd in having at last carry'd it through, *Yet have I set my King——*

But perhaps some will say, *Is there any thing difficult to the Almighty? Could not he have crush'd the Cockatrice in the Shell? Dast he*
the

*they yet infant-Plot against the stones? Scatter'd
 his Enemies in their first Imaginations? Why
 did he suffer them to Combine, before he con-
 founded them? Confederate and grow to
 strength, before he cast them down, and baird
 them in derision? as 'tis said, v. 4. Even
 for this very reason, That he might not
 spoyle such his Scene of Laughter, pre-
 vent the Glory of his Triumph, obscure
 the wise Dispensations of his Providence,
 that David might see the whole Wonder of
 his Deliverance, and his wicked Adversa-
 ries the whole Folly of their Enterprize.
 A wise General will not presently give on
 the Charge upon an Enemy passing a
 Foord, till a considerable Party have
 gain'd the Bank; that he may not only
 shew his Courage but his Conduct; and
 cut off the adverse Power as well as repulse
 it. Thus, though God had it in his hands
 to dissipate and discourage the first At-
 tempts of his own and Davids Opposers,
 he chose rather to let them proceed and
 prosper to a degree, that he might not
 only*

only obstruct their wickedness, but defeat it; disturb the Conspiracy, but confound the Conspirators. And our Blessed Lord practis'd this piece of Policy, when he suffer'd the Devil by his wicked Instruments, the *Jews*, to take away his Innocent Life, and lay him in the Grave: For after *Satan* flatter'd himself that he had surpriz'd his strong Foe, he let him see he was surpriz'd by him; that instead of receiving a Captive, he had receiv'd a Conquerer within his Gates: one that sack'd and despoyl'd his Kingdom, dismantl'd his Forts, and raz'd his Strong-holds. And this was a performance worthy of that Triumphant Speech, *O Death where is thy Sting! O Grave where is thy Victory!* A down-right defeat is not so renown'd to the Conquerer, or so grievous to the Conquer'd, as to turn his Stratagems upon himself, and to overthrow him by his own subtlety and Treachery. Again, to Mock and Vex an Enemy, is a further degree of Revenge, than to destroy him.

When

When the Pirates of *Cilicia* began to treat some Passengers of *Italy* with the cruelty they used unto their Prisoners, they cry'd out, *They were Citizens of Rome*, at which Venerable name the Pirates pretended to fear, and commanded presently Gowns to be brought, and put upon their Backs, and shoes on their feet; and then with a seeming lowly observance besought them, *To walk over the sides of the Ship, and be free*; telling them by way of excuse for their Violation of them, *When they met them next in that Attire they should not be ignorant of their Quality*; and with this derision threw them into the Sea, when the unfortunate men refus'd to cast themselves. And the Enemies of *David* were such, as God thought fit not only to destroy, but also to mock and vex, as 'tis said *vers. the 4, and 5. The Lord had them in derision*—— And vex them in his sore displeasure. But How, and after What manner did he mock and vex them? By letting them a long time plot and strengthen themselves, make a profuse expence

expence of Labour, money, and bloud, by letting them perswade themselves they had prevail'd, that *David* was utterly excluded; and then after all, to shew them the despis'd and Rejected Son of *Jesse* set Gloriously on the Throne; their *Machin* of Usurped Government, made a *Pageant* for his Triumph; all their endeavours, all their glorying, serve but for this Occasion of Gods glorying over them, *Tet have I set my King upon my holy Hill of Sion.*

I have done with the Words, which have been twice already eminently fulfill'd; Once as I have shew'd, in the Person of *David*. And a Second time, in the Exaltation of our Lord and Saviour *Jesus Christ* into the Kingdom of Heaven, after his Resurrection, as likewise in the setting up his *Spiritual Throne* in the hearts of men. So that I may seem to assay an Impious thing, to make a Third Application to any Mortal King whatsoever. But while I shall not parallel the Divine and Mystical King, but at a distance adore the foot-steps
of

of his Sufferings and Exaltation, and not compare them; their will be no danger to shew the Tracts and Lineaments that are between the Deliverance and Establishment of *David*, and of our Gracious Sovereign, for the awaking our Gratitude, and magnifying Gods mercies to *this* Nation.

The Application.

To observe the Method I began with.

For the same Reasons and Respects that *David* is call'd *Gods King* in my Text, our *King* may pretend to the Title, before all the present Kings of the Earth.

First, He was a King of Gods particular and singular Advancing, and placing in the Throne: though not call'd like *David* from being a poor Shepherd-boy to Rule a Kingdom, but descended of a long and glorious Race of Kings; yet recall'd from a Forlorne exil'd State, and a deposs'd Condition, to hold the Scepter of his

D Royal

Royal Ancestors by a no less Divine Favour. So that whatever his Title to the Crown was, we may truly say, Had he not been *Gods King*, he had not been King of this Land.

Secondly, *David* was not only call'd *Gods King*, as we have shew'd, for his Eminent Deliverance of him, but *His Son*. And whoever considers the many *Risques* of our Sovereigns Life, the *Prodigies* both of his Dangers and Escapes, how God snatcht him out of the Battle, led him safe through the mid'st of his Enemies, conceal'd him many daies by a Divine Providence, after the manner the Ancients feign'd their *Heroes* were wrapt in a Cloud; and then, without the assistance of Armies, by the same Invisible and Unresistable Hand, fixt him in his Throne: must confess, we have not only reason to celebrate this Day, for his coming into the World, or his coming to the Crown; for the Birth, I say, of his Person, or the Birth of his Royal Dignity, but for his being Born *Gods King*, and *Gods Son*.

Son (i.e.) The King of his preservation,
and the Son of his Promotion.

Thirdly, As *David* was call'd *Gods King*,
because he was more pleased with him, than
with others; was the King of his *liking*,
as well as of his *Preserving* and *Advancing*;
So the Wonderfull Testimonies of Gods
Love to our Sovereign warrants, nay ob-
liges us to believe and revere him as
Gods King also in this sense, as the King of
his *liking*, and after *his own heart*. And
whom God has approv'd, let no man judge;
whom he has Seal'd, let no man dare to
Censure; no not in his thoughts. Princes
then for the most part want Goodness,
when their People want Candor; and
their defect of Vertue, is their Subjects de-
fect of Love and Loyalty. But if those were
Gods Kings, Kings of his liking, Kings after
his own heart, that set up the True Wor-
ship, and discountenanc'd the False, that ex-
ecuted Justice and Judgment in the Land,
then Malice it self must confess our King,
is *Gods King*. *David* was renown'd for that

one Merciful Speech upon his Return to his Kingdom, *Shall there any man be put to death this day in Israel?* As it had been a thing to be abominated, to shew Severity, when God had shew'd him such singular Grace. But how many *Shimei's*, how many *Railers*, how many *Cursers*? ('tis but a small thing which I have said) how many *Capital Enemies*, how many *Betrayers*, how many *Covenanters* against him, and *lyers* in Wait for his Bloud, did our *David* pardon upon his Return? 'Twas an Observation of Old,

— regnabit sanguine multo
Ad regnum quisquis venit ab exilio;

The King that returns after Exile, will Reign for the Future in Bloud and Revenge: But our King contrariwise after his Exile, *— regnabat Sanguine parco*, Reigns at this day, as one Elected to a Kingdom, that had a Crown bestow'd on him, and not as one that had recover'd his own. So that as the *Virgins* gave *David* the

the preheminence to *Saul* in the Songs of Victory and Triumph, saying, *Saul has slain his thousands, and David his Ten thousands*: We in the Songs of Mercy and Clemency, may give our King the preheminence to *David*, and say, As *David* pardon'd one single detractor, our Gracious Sovereign gave life, and opportunity of Repentance to thousands of Traitors and Murtherers, and was truly in this, *Gods King*, and not only a King of his liking, but a King that is like him, resembling him in one of his Noblest Attributes, that of his Mercy. Those to whom Princes intrust the care of their Souls, ought to be faithfull to them; and not only speak pleasing things, but true; to imitate good Surgions, who not alwayes use Oyls and Lenitives, but if need be Lancets and Corrosives. But then let no man at a distance surmise Evil of his Prince, least while he denyes him to be *Gods King*, he sets to his hand to make him no King at all; and while he strips him of his Righteousness, strips him also of his

Royal

Royal Dignity: I speak not to the Kings
 Enemies, but to his severer Friends, if he
 have any. The Sinister Thoughts and Cen-
 sures of the Subject are often Ominous and
 Fatal to a Prince, whereas their good O-
 pinions are prophetick, and presage the
 Vertue; they ascribe; and make him the
 Person; they proclaim him. *St. Paul* says,
Charity believeth all things, hopeth all things,
endureth all things, (i. e.) those who have
 this Grace, are easily induced to be-
 lieve the good of another, which they do
 not know; to hope that, which they do not
 believe; and to suffer, even when they can
 neither believe, nor hope. And if any man
 be not able to walk upon this profound
 Sea of Charity, why does he, like *Peter*,
 rashly and un-bidden cast himself into it?
 Why does he presumptuously Intrude
 into his Masters company? Who supported
 by a Divine Power, shall stride Majestically
 o're the Waves, and march through the
 storm to safety, while he disorder'd by
 every Gust, and amaz'd at every Billow,
 poorly

poorly sinks in the danger his Fancy only fram'd. Will not such an one another day, like him in the Parable that wanted a Wedding Garment, *be speechless?* (i.e.) have nothing to say for himself, when he sees his Prince as far above him in Glory, as he was in his Station in this life? And when 'tis objected to him, as 'twas to *Peter*, *O thou of little faith, wherefore didst thou doubt?* I proceed, *God set David on his holy hill of Sion.*

Not to say, that instead of one Fort of *Sion*, God has garded our King with many strong-holds and Castles, or yet to boast the Advantages of an Island above a Hill, which is not only to be ascended before it can be assaulted, but to be Sail'd to before it can be approach'd, and fought for before it can be Sail'd to; being defended by moveable Bulwarks, stout Ships, which must be subdu'd before the Inhabitants can be grappl'd with upon equal terms: But to come to the Point in which the chiefest strength of *Sion* consisted, in that it was a

Moral

Moral and Spiritual Fortification; *a holy hill, and Gods hill.* If the Church of Christ be not inferior to the Old Tabernacle, the Gospel to the Law, the substance to the shadow; when God not only set our King upon his Throne, but restor'd the True Religion, and plac'd him within the Protection of it, he set him upon as Holy, and consequently upon as strong a Hill as he set *David*; and we may rest assur'd, he delights as much to dwell here, and that 'tis as desperate an Enterprize to assault this his Habitation, as 'twas to assault *Sion*. But alas some will say with a deep sigh! Would we found these things to be so! But what for a long time has been more infirm and unstable than the Condition of this Nation? Not only ready to be broken in pieces by any Impression of an Enemy, but even to dissolve and fall asunder of it self; and the supports of Religion have been as weak, as those of the Arm of Flesh.

To which I answer, This has not happen'd from the Weakness of the Divine
 Assistance

Assistances which God has given us, but from our neglect and contempt of them. Religion does not guard men like a *Palladium* or *Charm*, preserve those who have the luck only to wear it, and be possess'd of it, but those who practise it, and live according to its Precepts; they are not Sextons and Sacristis that are chiefly protected by Heaven, those that keep divine things under Lock and Key, but that treasure them up in a faithfull heart. When *David* by sin dishonour'd God, and defam'd Religion, his four-fold Fortification little profited him, but that security which the power of the *Heathen*, united with the disaffection of his Subjects, could not shake, his rebellious Son alone drove him from; and he fled ingloriously, and left his impregnable *Sion*, and all the Pledges of Gods favour and residence with him, behind him; confessing, that when he had violated their Sanctity, he had invalidated also their Power of Protecting; and though he possess'd still the Curtains of the Tabernacle, the Deity

was fled from him. And little will it profit us, to have the Gospel among us, nay to have it more purely Preacht than to any other People under the Sun, if we are the worst Auditors of it of any other People under the Sun; to have the Sacraments more rightly administer'd, if we are the wickedst Receivers of them. 'Tis the holy Use of holy Ordinances that make them a guard and defence. Righteousness, as 'tis the Honour of the Soul, so 'tis the best Armour of the Body; and does not only, as the *Psalmist* says, *Bring peace at the last*, but as the *Apostle* teaches, safety at present, *For who is he that shall harm you, says he, if you follow that which is good?* 'Twas the Custom of the Ancient *Heathen* when they Besieg'd a City, in the first place to endeavour to entice out the Guardian Deity, by alledging the Injustice of the Inhabitants, and inviting it to reside with a more holy People;

— *ut habeat te Urbs melior acceptiorque.*

Holding it impossible to prevail against the Out-works, when this Divine In ward strength stood firm. The Sanctity of a Christian is this little retir'd Deity in the Chappel, which if it cannot be charm'd or entic'd out by Temptation, the Malice of Earth and Hell cannot prejudice the Person in whom it dwells. The Prophet *Eliab* was call'd, *The Chariots and Horsemen of Israel*, but much more deservedly may Justice, Piety, and Sanctity, be styled, *The Chariots and Horsemen of a Kingdom*. And when God, by the Restauration of his Majesty, and true Religion gave us the Opportunity of exercising all Vertues Civil and Divine, he put it also into our hands to be as safe and well fortifi'd as we cared or desir'd to be, he made our Condition as secure as a Mortal condition could be made: and if our *Mountain* be turn'd into a *Wheel*, our *Rock* into a *Rolling-stone*, 'tis our sins that have unfixt and loosen'd its Roots; and while we are led by vanity, what wonder is it that the Kingdom fluctu-

ares after the manner of Vain and Unstable things.

If we consider Lastly, how great and difficult the work was, to set the Kingdom again upon its Basis; after it was so utterly subverted; to raise up the Truth and Splendor of the Church so long deform'd and Opprest by Schism and Sacrilege, we may allow God also as high, nay a higher cause of Glorifying in our behalf, than for establishing the Church and State of *Israel*. But the time suffers me not to insist on this particular, neither is it very necessary to do it, we having all here been Witnesses and Partakers of what has pass'd, and this will be the properer Task of another Age. Instead therefore of dressing up a Triumph for God into which also our own Vanity or Spleen may be apt to insinuate it self, I shall employ the few words yet allow'd me to speak, to excite our Thanks for these things.

And if the Benefits we have receiv'd are such as are worthy of Gods Glorifying, undoubtedly they are Worthy of our highest

est acknowledgments, I say, of Ours, in the most General and Universal comprehension both of Prince and People; not of the Prince alone, as some are willing to reckon the Benefits his Majesty has receiv'd, not to revere him the more for being so much in Gods Favour, but to make him more indebted to God than themselves: as if because this is call'd the *Kings day*, all the Mercies of it, and all the Thanks for them were to be put upon his account. Undoubtedly the Kings Obligations to Heaven are infinite; but was he only restor'd *this day* to his Crown and Countrey? Or were not all we likewise re-call'd from the same Banishment, or from Prisons and Sequestrations, Dungeons, and Gibbets at home, to enjoy our Lives and Liberties, our Religion and Estates? Has all the delicious Fare of the Land been serv'd to the Kings Table? All the Gold lace been worn upon his back? Nay, but I behold many at this instant standing like Kings in the presence of the King: and 'tis to be complain'd

complain'd of, that the Enjoyments of many Our-vie his in their proportion. Is there then no Thanks of our Own due to God? We have this Obligation even more than the King has, that we have him, that yet and yet we enjoy this Principle of Union, this Bond of Peace, this Foundation of Security and Prosperity. O let us not forget in the loud joyes, and Gaiety, and Festivity of this day, the daies of *sadness* and *silence*, of *scarcity* and *Doubtfulness* of Soul, when we had no King; when a Villain sat in the Throne, when our hatred and Aversion rul'd over us; the Scourge of Loyalty, and the Oppressour of Religion and Justice. Let us not forget the Time, when to be Noble, was to be Guilty; and to be Orthodox, an Enemy to the State: Again, when to be a Mechanick, made room for the Person in the Courts of Judicature; and a *Fanatick* quallify'd him for the highest Charges and Honours, and our Great Ones bow'd down to these, or bow'd under a sad necessity.

The remembrance of these things will make us readily acknowledge the Mercies of this Day to have infinite, and General to us all ; and not only heighten, but enoble and sanctifie our Joy ; make the Feast resound with Thanksgiving & Praises of God, and not only with loose and confus'd Mirth, Riot, and Excess ; it will preserve us from falling into that fatall Ingratitude which accompanies Prosperity, and which God, in the People of *Israel*, warns all Nations of, and yet which all more or less fall into, *The forgetfulness of the Arm that deliver'd them, and the Goodness that made them Great.* And in the midst of our Felicity, we shall remember our Duty ; and our Ease shall not corrupt our Manners ; nor our Power and Affluence, be snairs either to our selves or others : And then God will also delight more and more to shew us Mercy, and we shall not fear the Potency and Ambition of our Neighbours abroad, nor our worse Enemies, Poverty and Distraction at home ; Schism shall not spread.

spread ore the Kingdom like a Gangren,
 nor Discontent be catching and commu-
 nicative like a Plague; open Rebellion
 shall be dasht, and the secret Treason that
 lurks in a Counsell shall be seen through;
 and God will repeat and iterate his glory-
 ing, we have heard this day, in the Person
 of our King, and of his Posterity to all
 Ages, even till all Kingdoms are swallow'd
 up in the Kingdom of Heaven, *Yet have I*
set my King upon my holy hill of Sion. Which
 God of the riches of his Mercy grant, and
 to which Almighty, Eternal, and most
 Gracious God, the Father, Son, and Holy
 Ghost, be ascribed all Honour, Glory, and
 Thanksgiving this day forth, and for ever-
 more. *Amen.*

F I N I S